Get hold of it, take care of it, guide it, use it, but *be* the Self.
—ROBERT CROSBIE

THEOSOPHY

VOLUME 51 MARCH, 1963 NUMBER 5

THE ROLE OF WILLIAM Q. JUDGE

THE part played by anyone as prominent as William Q. Judge was in the Theosophical Movement is bound to be subject to an almost preoccupied speculation and questioning. If the Theosophical Movement were of another character—if it had been a political movement, or made up of persons interested in the progress of some branch of natural science—then the character of its leaders would be likely to bring a less bewildering inquiry. But in a religio-philosophical movement there is a factor—very nearly an incommensurate factor—which tends to confuse any sort of evaluation, supposing evaluation to be a proper thing to attempt.

This factor may be named *charisma*—defined in the dictionary as "a quality of extraordinary spiritual power attributed to a person or office capable of eliciting popular support in the direction of human affairs."

Charismatic figures may be discerned throughout history. Some of these personages may indeed have possessed "extraordinary spiritual power," and some of them may simply be names to which legend has attached the reputation of charisma. We might say that there is a tendency in human beings to assign this quality to certain individuals, and that sometimes there is a true ground for doing so, and sometimes there is not.

H. P. Blavatsky was certainly an object—possibly a "victim"—of this tendency, and Judge, also, to a lesser degree. The Karma of this response to her stature and her chosen work as an agent of the Theosophical Movement was something that H.P.B. had to bear as best she could. It was of course a mixed response. The feelings of no ordinary human being are "pure" in the sense of being definable in terms of a clear identification as "spiritual," or "psychic," or

grossly sentimental. An individual may have from a high level of inward inspiration a feeling which, even as it fills his being, becomes diluted with other qualities in his nature. The momentary vision may suffer rendition into coarser imagery when it is grasped and "worked over" by the personal consciousness. Such psycho-emotional transitions occur in everyone and become the basis of the struggle for discrimination and clear-seeing throughout one's life. The chief difficulty, of course, in using discrimination in relation to feelings, lies in the fact that they are immediate and "total." The factor of deliberation is missing when a feeling is shaped. In this it resembles intuitive perception, which comes as a flash, a sudden sense of meaning, a kind of personal revelation.

These are processes which inevitably have play when students of Theosophy enter—as they must—the perilous field of thinking about individuals who may have the right to be known as "teachers" of Theosophy.

H. P. Blavatsky was a teacher of Theosophy. Her declared work and end made it necessary for her to accept this designation. She came *to teach*. She was a teacher, she said, who represented other teachers—others who put of record the fact that she did represent Them, did carry out their bidding, and transmit what They wished to become current in the world as the contemporary expression of the Wisdom-Religion.

These are verifiable historical facts—verifiable, that is, by those who accept the *bona fides* of the Theosophical literature as we have it through the hands of H. P. Blavatsky. Response to these facts varies, of course; it varies with the measure of importance given to the facts and the feelings they arouse in those who become cognizant of them. The meaning assigned to the facts also varies with the attention given to the writings and labors of H.P.B. It is possible, for example, to honor H.P.B. as a "personage" in the history of the Theosophical Movement, while giving little serious study to her writings, on the ground that many others have a similar or equal claim to the student's time and loyalty. Naturally, the conception of H.P.B.'s role will depend upon how these attitudes combine in the individual student or member of a Theosophical body.

Now we come to a peculiarly difficult part of this situation. It involves the relation between what an individual believes and what he thinks he *ought* to believe. This is a characteristic problem of religious movements, and the Theosophical movement undeniably

has a religious aspect. Whenever people associate together in the pursuit of high ends, they cannot help but look at themselves critically, at best for the purpose of deciding how they may improve their contribution to the cause. In such circumstances, there develop what the sociologists call *mores*—habitual forms of judgment, criteria, "norms," or yardsticks of human behavior. These are usually put into words and they become, in time, conventions of "the good." Such conventions inevitably exercise a certain moral pressure on those who subscribe to them or enter an environment where they exist. This is a natural and perhaps unavoidable thing. There is no other way to sensibly regard the normal psychological transactions of group undertakings. Maturity and growth have their place in the individual relation to the group situation. The individual has the responsibility of refining into his own principles of action those conventions of the good which he encounters as a "group" expression. By undertaking this refinement the individual actually becomes more of an individual, and at the same time reduces to that degree the "conventional" character of the ideals as commonly expressed. The culture of the group's idealism, in other words, becomes a subtler, a more *manasic* influence than it was before.

Through this influence, the group makes the contribution of a starting-point for the individual in searching for the meaning of an H.P.B. And this, after all, is the practical limit of what a group association can do for an individual associate or member.

You might say that the identification of H. P. Blavatsky's role in the Theosophical Movement is *overt*—it is clearly stated and may be determined by any careful student, insofar as words on paper serve a purpose of this sort. Judge's case is different. There are things said of Judge by H.P.B. which—if H.P.B.'s word is valued—may supply important clues. There are sentences here and there in Judge's writings which, if read in context and in the spirit intended, may throw a light on what Judge meant to do with his life and how he went about it. But if these things are considered without a study of Judge's writings, and without some attention to his self-effacing habits, they may not reveal much of anything.

Actually, status-seeking in Theosophy is not a fruitful enterprise, whether for oneself or for the one that is chosen as a "teacher." Status is itself a notion of psychic compromise. When you feel unable to recognize greatness or truth, there is a tendency to want a sign or a label, as a means to some personal security. It is always

nice to know that one is on the "right track." So "status" in Theosophy, you might say, always comes last, in the sense that it is a conclusion which—if it is drawn at all—ought to be drawn only because it is inescapable for reasons which have nothing to do with claims made or traditional or group assertions.

It is something of a misfortune when those who, on first encountering people whom they recognize as "Judge" Theosophists, jump to the conclusion that Judge is honored because he has the tradition of "status" as a teacher in that particular group. And it is equally a misfortune if the members of that group allow themselves to give that impression.

The wearing away of all these human limitations is one of the tasks of the Theosophical Movement. It is a long and burdensome task, but students have reason to acknowledge to themselves that no serious undertaking in Theosophy has ever been said to be easy. The fact of the matter is that Theosophical teachers who deserve this name have earned it by the philosophical content of their teaching, and without philosophy there is no way of telling who is a teacher and who is not. It is on this high ground that we must recognize and evaluate the meaning of a statement by William Q. Judge which appeared in the New York *Tribune* on May 10, 1891, in the form of an answer to a question put to him by an interviewing reporter. The question concerned H.P.B., who had died two days before, on May 8. He said:

> "She [H.P.B.] can have no successor. Of course somebody will be elected president of the European Theosophical Societies, but that is only a mundane matter. In the spiritual sense nobody can succeed her. There was something about Madame Blavatsky that was not of this world."

HONOR WITHOUT SENTIMENT

Had it not been for W. Q. Judge, Theosophy would not be where it is today in the United States. It is he who has mainly built up the movement among you, and he who has proved in a thousand ways his entire loyalty to the best interests of Theosophy and the Society.

Mutual admiration should play no part in a Theosophical Convention, but honour should be given where honour is due. . . .

—H. P. BLAVATSKY

TEMPTER AND REDEEMER

THERE are many inner voices. They are the voices awakened by desire and the power to choose. In youth most of these voices are pleasant, but later, as the soul awakens to its responsibilities, a change takes place. It is like the first sign of dawn, greeted by the joyous note of a single bird, soon to be followed, from all directions, by a pouring forth of welcome to the new day. Then as the day matures there is less and less song, for the serious work of living has begun. And, as the self-conscious mind awakens to the new dawn of each incarnation, the power of its song or the depth of its lament will depend upon the choices made during the first serious steps along the paths of desire. Should these remain unrestrained they may dim the conscience. Desire is the very pulse of the lower nature; conscience—a door to the higher nature and its life in spirit.

Acceptance of *The Secret Doctrine* statement that the mind is both Tempter and Redeemer, and to be guided thereby, will lead to a search into the ways of Karma. Thus a fresh orientation of the mind may be obtained in order to comprehend what is the basis of temptation, its field of action, and the resultant burden. Humanity has rarely accepted responsibility for temptation. So firmly fixed is the conviction of the external source of temptation that Christians even pray to God to "lead us not into temptation." But the burden of the Tempter weighs heavily on all phases of human life. It overshadows the birthing ego in the form of the skandhas, and at times falls on his shoulders from out the past ages in the form of delayed Karma. Thus each individual, provided no counter measures are taken, is subject, sooner or later, to the Karma of the Tempter. All desire, however, is not evil; for when it is free from self-interest it is best described as aspiration, and becomes the tool of the Redeemer. We desire in the lower manas and aspire in the higher. Desire can transform itself into an obsession which crushes reason, and renders discrimination impotent. "It rages like fire and is never to be appeased." On the other hand aspiration is wedded to wisdom, and strengthens the reason. We must, therefore, in order to understand

the intent of the teaching, be prepared to make a careful study of certain phases of Karma. For this the aphorisms on Karma, compiled by W. Q. Judge are useful. Let us recall, for instance:

> Three fields of operation are used in each being by Karma: (*a*) the body and the circumstances; (*b*) the mind and intellect; (*c*) the psychic and astral planes.

It must already be clear that we are involved principally in a study of the second field, that of the mind and intellect; for the Tempter's business is to tempt, not to act. In this sense that part of the conscious mind so used, becomes detached from the results of action. It is like the engineer who designs the unit to be assembled; many other hands are employed before the finished product emerges. If an impulse arises in the mind from "attention to the inclinations of the senses," a matrix is formed through which the imagination, called the "King Faculty," may be used consciously or, if untrained, its action becomes automatic. It is this automatic action that has aided in the creation of the anthropomorphic Tempter, striding across the stage of life. The imagination has a double action; it awakens the memory through the association of ideas, and it opens the mind to the related pictures in the astral light. These thought-forms entering the mind may be so startling that the individual stands aghast at having allowed so dark a shadow to pass before the mind's eye. But the shadow remains; somewhere, deep in the storage of mental deposits, a matrix embellished by the imagination is stored away, ready to reappear when reached by a similar impulse. These impulses are part of the "army of thought sensations that, subtle and insidious, creep unasked within the soul's bright shrine."

"Insidious" is a word that must not be passed over lightly. It describes the apparatus of the tempter: something which can entrap or beguile; that which is stealthily treacherous; that which operates or proceeds inconspicuously but with *grave effect*. The grave effect is wrapped up in the actions which follow upon the plane of the body and the circumstances with the corresponding effect on the psychic and astral planes. Although the mind may, for the time being, cover its own tracks by refusing to accept responsibility for either the thought or the act, the seed of evil is not expunged:

> In the life of worlds, races, nations, and individuals, Karma cannot act unless there is an appropriate instrument provided for its action.
>
> And until such appropriate instrument is found, that Karma related to it remains unexpended.

We, as students, may well ask what can be done about such unexpended Karma. Seeing that we know nothing about its weight and true nature, is it not best to forget about it, and to go on our way? But this is exactly what we have been doing *unconsciously*. Once, however, the scope of self-consciousness expands through Theosophic study and a resolution to seek for the true path is formulated, there comes to the individual mind an experience that must be endured and understood. It has been likened to the opening of Pandora's box from which flew all the evil sprites. But unlike the Pandora myth, the awakened mind finds it possible to destroy the root of these evils. As soon as the mind refuses to look outside itself for redemption, taking upon itself full responsibility, all the lower inner forces arise like an army to tempt the mind back into its past lethargy. Herein lies an important form of initiation. If the battle is won, if the old attitudes are overcome as they arise upon the screen of the mind, the individual emerges prepared for future attainment with much of the seed of unexpended mental Karma destroyed. Should he fail to follow through, these seeds, at some future period, will germinate and grow, haunting the mind as realities such as the demented person shrinks from in terror. Can we not see in the greatly increased mental disturbance, characteristic of our present age, the Karma of the Tempter and the release of some of its delayed accumulation? Because this is a period of greatly expanded mental freedom, the old restraints have weakened, and the individual is thrown more and more upon his own responsibility from early youth onward. Karma is now finding the appropriate instruments spoken of in the aphorism, and its effects are visible to all except those who remain morally blind.

> Measures taken by an Ego to repress tendency, eliminate defects, and to conteract by setting up different causes, will alter the sway of Karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted.

Before the ascent of a great Himalayan mountain is attempted, those involved try to foresee every possible emergency: porters carry the heavy equipment and supplies, and camps for rest and protection are established in order to prepare for the final goal—a dash to the coveted peak. The same spirit of hardihood and endurance must prevail if the ego is to repress tendency and eliminate defects so that he may establish new and better causes. The preliminary prepara-

tion is important above all, for the goal is the highest peak in the inner life of the ego. A mere attempt to visualize the heights, and to remain content with small progress, will produce a correspondingly weak result. It is not hard to strengthen the muscles; to adopt a regime that will bring the body to its peak, but when it is a matter of discipline of the mind we face a task in which the ego is constantly baffled because this involves the use of spiritual power, a source of energy few are able to call upon. However, if the first self-imposed initiation is successfully achieved, the unwanted mental deposits vanish in the fire of spirit, and by the light of that fire one may learn to see. Spiritual power is gained by inner sight alone and not by any external means. It is the extension of the consciousness to a point beyond the intellect in which the intuitive powers begin to function.

At this point the Redeemer must assume command. By attaining the preliminary heights the mind has changed its polarity, as it were, and is able, by its newly gained power, "to set up different causes"—causes whose effects will counteract the Karma of the Tempter. Whether there remain only a few years of life, or a long period in which the new command is to function, the change will carry forward to following incarnations and, meantime, the redeemed mind will not only perceive the final goal, cleared of the mists of ignorance and indifference, but the power gained will strengthen others who may falter. Such is the true and perfect work of the Redeemer.

"GUIDE TO HIGHER PERFECTION"

If man is fully to attain his destiny, so far as earthly development will permit this . . . he must feel the connection between the development of nature and of man, between the phenomena of nature and of humanity in their mutual relations, such as the different impressions made on the same human being, by external natural causes and by internal human causes, so that he may appreciate as fully as possible the character and phenomena of nature, and that she may ever more become to him a guide to higher perfection.

Man considers the surrounding atmosphere as a part of himself, and gains bodily health by inhaling the pure air. Similarly, he should look upon surrounding nature as a part of himself, and breathe in the Divine Spirit that dwells therein.

—FRIEDRICH FROEBEL

letters • questions • comment

Is it advised in the teachings of Theosophy that people in general do as the Great Teachers do and not defend themselves from untruths? Supposing that personal jealousy, implemented by false or slanderous statements, results in the discharge of an employee from a firm where a bright future seemed assured. A "victim" in such an instance will understandably be hurt and frustrated and confused. He might simply accept the circumstances, but later realize that in the interests of truth and justice a spirited defense of himself might have been in order. I am thinking of one case in particular where the employee was discredited by the false allegation that confidential information had been passed on to a competitor. Just how, then, would a Theosophist benefit others by applying to such a mundane matter the principle of restraint which Great Teachers have practiced?

In the first place, a wise teacher knows enough respecting the essential principles of psychological influence to know that general character allegations cannot be constructively disputed. All the ordinary methods of doing so, in the context of political thinking, constitute counter-allegations—a process of chain reaction which is educational to no one. In this sense, every human being is in a position similar to that of a great teacher, since the value of a life or a life's work must eventually be demonstrated *by* that life and that life's work, arguments mattering little.

Fraudulent representations as to fact, however, are another matter, for the statement of an available truth, or a counter-assertion which may be investigated by anyone in an objective manner, may serve the causes of education for any of those whose lives have been touched by the disputants. H. P. Blavatsky defended herself against false claims as to fact—and allowed William Q. Judge to defend her from a legal point of view. She did not bother, however, with generalized slander, with nebulous character defamations, and this sort of distinction seems to have general validity.

All of us encounter what may from one standpoint be called "injustice." But if one were to fiercely defend his "rights" against every

"injustice," the whole of a lifetime would be spent in this single occupation. In terms of the evolution of the soul, what is required is not that every circumstance be in perfect harmony, but that the soul should grow through or behind or with every sort of experience. If one or another of many "injustices" tends to make a man bitter, the lesson he most needs to learn is how to eliminate the tendency towards bitterness in himself. The other person's commission of an "injustice" is not ultimately our concern, but his.

This point of view is certainly basic to an understanding of the Theosophical emphasis on *karma*. The whole of the Buddha's psychological teaching, when correctly understood, revolves around this point. Three of the opening verses of the Dhammapada, for example, are illustrative:

> All that we are is the result of what we have thought: all that we are is founded on our thoughts and formed of our thoughts.
>
> "He reviled me, he beat me and conquered and then plundered me," who express such thoughts tie their mind with the intention of retaliation. In them hatred will not cease.
>
> In this world never is enmity appeased by hatred; enmity is ever appeased by Love. This is the Law Eternal.

In the second place, and considering the question, not from a broad philosophical perspective, but as a specific problem for a particular individual, it must be realized that every "moral" problem is psychological in nature. The same "objective" situation confronting three or four different individuals becomes three or four separate "problems." Each person sets up the problem as *he* sees it, as *he* feels it, as *he* reacts to it. Both the terms of the problem and the means of working it out are within his own nature, and a satisfactory solution depends on his understanding the terms and recognizing the "means" by ever-increasing psychological insight, by broadening his philosophical outlook. But this takes time. Psychological growth is no more instantaneous than physical growth. Only the master craftsman can handle life's problems with a sure sense of the "right" method and the subsequent "right" solution. The rest of us act with the tools we have, doing the best we can. And the most useless question in the world is, "What should he have done?" The fact is that he did what he did, and no amount of philosophical theorizing or psychological rationalizing can alter the fact.

Plato described the wise man as one who is, above all things, a just man. But it is possible for one who *prides* himself on his embodiment of justice to feel grievously injured if he is not treated ac-

cording to his own standards. This reaction would indicate a certain rigidity of the nature, which, although different from that exhibited by most "unjust" men, is also psychologically inadequate. Any one who is too certain of "right" and "wrong" in his relationships with others is bound to work some injustices himself. And the path of learning can best be travelled when one seeks to embody the truth he sees, rather than gain converts to it.

Lao-tse had something to say on the subject of attempting to "exact" justice from another:

> When terms are made after a great quarrel, a certain ill-feeling is bound to be left behind. How can this be made good? Therefore, having entered into an agreement, the Sage adheres to his obligations, but does not exact fulfilment from others. The man who has Virtue attends to the spirit of the compact; the man without Virtue attends only to his claims.

There are, of course, many ways to describe philosophical maturity. But whatever the description, it is clear that no man can fulfill himself—in the sense of the higher self—unless he can accept "injustice" without emotional disturbance. When Christ said, "Forgive them for they know not what they do," it was more than sentiment; for what is not "known" by a malefactor is the nature of the law of karma. We may be able to change another man's karma by providing him with an improved environment of ideas and alternatives, but we cannot directly change his *understanding* of karma.

When the Theosophical teachers enjoin their disciples to cultivate "acceptance" of whatever life brings, they are not saying that one should do nothing to try to alter the circumstances in which one finds himself. They *are* saying, however, that whenever a man wastes his essential energy in complaint he makes impossible the comprehension of "this mysterious doctrine," as Arjuna did at first.

Lao-tse had something to say on this point too, when he remarked that the greatest conqueror is one who accomplishes his ends without violence. In interpersonal relationships, this means a patience —Lao-tse would say "softness"—which wins over the "hardness" of fixed patterns of behavior in others which really need alteration. By accepting the possibility of change, we often begin the process of change by indirection. We cannot make anyone feel more concerned with his own shortcomings than he already is, but we can demonstrate an understanding of the fact that all human frailties are in a sense the same and will only pass away when the individual, not feeling overcome by guilt, frees his courage to take his karma in his own hands.

"LIVING MESSENGERS"

> Words are things. With me and in fact. Upon the lower plane of social intercourse they are things, but soulless and dead because that convention in which they have their birth has made abortions of them. But when we step away from that conventionality, words become alive in proportion to the reality and purity of the thought that is behind them . . . Let us use with care those living messengers called words.
>
> —*Letters That Have Helped Me*

IT is customary to look upon a name as serving merely to distinguish or identify, as the case may be. But there are hidden factors having an occult significance which it is well upon occasion to consider.

In quotation and in comment (*S.D.* I, 93-4), H. P. Blavatsky shows the far-reaching influence of words as cause and as effect, since they are bound with and have their root in the "conscious intelligent powers in Nature." H.P.B. says that in Sanskrit, Hebrew, and all other alphabets, "every letter has its occult meaning and its rationale; it is a cause and an effect of a preceding cause and a combination of these very often produces the most magical effect. . . ."

Substantiating this instruction, H.P.B. herself provides an illustration by choosing *Lucifer* as the name for her magazine (England, 1887). Under the title "What's in a Name?" she says by way of explanation: Very often there is more in it than the profane is prepared to understand, or the learned mystic to explain. It is an invisible, secret, but very potential influence that every name carries about with it and "leaveth wherever it goeth." She continues:

> The name or title of a magazine started with a definite object, is, therefore, all important; for it is, indeed, the invisible seed-grain, which will either grow "to be an all-over-shadowing tree" on the fruits of which must depend the nature of the results brought by the said object, or the tree will wither and die. These considerations show that the name of the present magazine—rather equivocal to orthodox Christian ears—is due to no careless selection, but arose in consequence of much thinking over its fitness, and was adopted as the best symbol to express that object and the results in view.

The same care was probably exercised by William Q. Judge in the selection of a name for his *Path* magazine, for which he wrote under

a variety of pseudonyms—and, in the context of this article, it is his choice of the particular "names" used for the respective articles he wrote that intrigues the mind. To have used his own signature for all the articles might have made him seem greater in the eyes of many or helped to focus the attention of the few upon his genius for presenting ideas. But he had said that, in this curve of the cycle, the final authority is *the man himself,* and he endeavored to bring to life those IDEAS which had the power to stimulate a man to become that "final authority" in proportion to his willingness to assume the responsibility consonant with spiritual manhood.

Each pseudonym which W.Q.J. used so fittingly carries with it, we may think, "an invisible, secret, but very potential influence"—to use the words of H.P.B. Let us consider, with the aid of the *Encyclopedia Britannica,* a few of these names.

"Musings on the True Theosophist's Path" and "Am I my Brother's Keeper?" appeared over the pseudonym American Mystic. What is "mysticism"? (From the Greek *mustikos* meaning, to shut the eyes; one initiated into the mysteries.) *Mysticism,* says the *Britannica,* is a "phase of thought, or rather of feeling, which from its very nature is hardly susceptible of exact definition. It appears in connexion with the endeavour of the human mind to grasp the divine essence of the ultimate reality of things, and to enjoy the blessedness of actual communion with the Highest. The first is the philosophic side of mysticism; the second, its religious side. The first effort is theoretical or speculative; the second, practical. The thought that is most intensely present with the mystic is that of a supreme, all-pervading, and indwelling power, in whom all things are one." Thus "mysticism," it will be seen, is not a name applicable to any particular system, but rather to the attitude and perception of man.

"Our Sun and the True Sun" carries the signature Marttanda—a Vedic name for the Sun—and closes with these words:

> Our own sun is, then, for us the symbol of the true one he reflects, and by meditating on "the most excellent light of the true sun" we can gain help in our struggle to assist humanity. Our physical sun is for physics, not metaphysics, while that true one shines down within us. The orb of day guards and sustains the animal economy; the true sun shines into us through its medium within our nature. We should, then, direct our thought to that true sun and prepare the ground within for its influence, just as we do the ground without for the vivifying rays of the King of Day.

"Spiritual Gifts and Their Attainment" has many suggestions as "stepping stones to better things," and ends:

> We advance most rapidly when we stop to help other wayfarers. We receive most when we sacrifice. We attain to the largest measure of Divine love when we most unselfishly love the brethren. We become one with the Supreme most surely when we lose ourselves in work for Humanity.

The pen name for "Spiritual Gifts" is Dies Non: "A day on which the business of the courts cannot be lawfully carried on." (Law.)

"Stumbling Blocks in Words" is signed "Cadi" (*qādi*), the title of a judge in a Mahommedan ecclesiastical court, in which decisions are rendered on the basis of the canon law of Islam. According to Shafi'ite law, such a cadi must be a male, free, adult Moslem, intelligent, of unassailed character, able to see, hear and write, learned in the Koran, the traditions, the Agreement, the differences of the legal schools, acquainted with Arabic grammar and the exegesis of the Koran. He must not sit in a mosque, except under necessity, but in some open, accessible place. He must maintain a strictly impartial attitude of body and mind, accept no presents from the people of his district, and render judgment only when he is in a normal condition mentally and physically. He may not engage in any business. He shall ride to the place where he holds court, greeting the people on both sides. He shall visit the sick and those returned from a journey, and attend funerals. On some of these points the codes differ, and the whole is to be regarded as the ideal qualification, built up theoretically by the canonists.

The name William Brehon is most familiarly associated with *Notes on the Bhagavad-Gita*. "Brehon" is an Anglo-Irish word derived from the Gaelic word *Brethem* (= judge). In the earliest times all learned men, whether especially learned in law or not, appear to have acted as judges. Gradually, as literature and learning increased, judgments delivered by men without special legal training fell into disfavour. In the first century of the Christian era, a crisis was reached, the result of which was that no man was allowed to act as Brehon until he had studied the full law course (which occupied twenty years) and had passed a rigorous public examination. The course of study for Brehon and Ollamh, advocate and law-agent respectively, is carefully laid down in the law itself. The Brehonship was not an office of state like that of the modern judge, but a profession in which success depended upon ability and judgment. The

Brehon was an arbiter, umpire, and expounder of the law rather than a judge in the modern acceptation.

Hadji Erinn was the name chosen for "AUM!" in the opening number of the *Path* (April, 1886). What is the special significance of this name? *Erinn* is an ancient name for Ireland. The oldest form of the word is Eriu, of which Erinn is the dative case. *Hajj* or *Hadj,* the Arabic word, meaning literally a "setting out," for the greater pilgrimage of Mahommedans to Mecca, which takes place from the 8th to the 10th of the twelfth month of the Mohammedan year; the lesser pilgrimage, called *umrah* or *omra,* may be made to the mosque at Mecca at any time other than that of the hajj proper, and is also a meritorious act. The term *hajji* or *hadji* is given to those who have performed the greater pilgrimage.

And what is the significance of the article for which the name "Hadji Erinn" was used? Robert Crosbie, in his portion of *Notes on the Bhagavad-Gita,* comments:

> The word Om or Aum is at once an invocation of the highest within, a benediction, an affirmation, and a promise; its proper use is said to lead to a realization of the Self within. The Aum contains within itself all the aspects and implies the Universe controlled by the Supreme Spirit. It represents the constant current of meditation which ought to be carried on by every man, even while engaged in the necessary duties of life.

In the opening words of "Hadji Erinn":

> The most sacred mystic syllable of the Vedas is Aum. It is the first letter of the Sanskrit alphabet, and by some it is thought to be the sound made by a new born child when the breath is first drawn into the lungs. The daily prayers of the Hindu Brahmin are begun and ended with it, and the ancient sacred books say that with that syllable the gods themselves address the most Holy One.

And—as the daily prayers of the Hindu Brahmin are begun and ended with the Aum—so, also, does Mr. Judge "set the tone" for the *Path.*

YOUTH FORUM

The tragedy of life for most people seems to lie in their inability to grasp the hidden meaning in all external events. And indeed, without some inner sense of perspective, life does seem chaotic and unjust. Yet how much real perspective do even Theosophists have? And do not even they, when struck with personal tragedy, repeat the words, "It is our Karma," with much the same inner despair and ignorance as any Christian might say, "It is the will of God"?

What one is given in Theosophy is not knowledge, but the keys to knowledge; not soul perspective, but an assurance that such perspective exists and is attainable by human beings. If a Theosophist is deeply convinced of his potential to attain spiritual knowledge, then there is indeed a world of difference between his saying, "It is my Karma," and a Christian's saying "It is the will of God." Both men may be ignorant, but at least the Theosophist need not despair until God's will changes.

A statement in *The Secret Doctrine* (I, 37) may help to make this distinction clear. There H. P. Blavatsky speaks of the past, present, and future as being parts of one eternal duration: "No one could say that a bar of metal dropped into the sea came into existence as it left the air, and ceased to exist as it entered the water, and that the bar itself consisted only of that cross-section thereof which at any given moment coincided with the mathematical plane that separates and, at the same time, joins the atmosphere and the ocean." Yet it is only that mathematical line, only the present moment, which our senses are able to perceive. At any one time, we can contact only a tiny cross-section of that "bar"; the rest is hidden in the future or in the past. But naturally, as H.P.B. states a little further on, "whatever reality things possess must be looked for in them before or after they have passed like a flash through the material world." In all probability, the Theosophist is as yet unable to perceive the "sum total," the complete reality, of persons, things, and

events, but he knows that such a totality exists, and that one day, through unrelenting search, he will comprehend it.

Fortunately, though, everyone has intuitions from time to time, since everyone is an immortal soul; and one might truly say that it is through these occasional intuitions "that the heart of man is fed." "How could he live else?" Clearly, he could not. If men were not every once in a while struck by the sheer beauty of a countryside, a symphony, or a human being, the present high suicide rate would surely be much higher than it is. For the beauty they are struck by is not merely that of an illusionary form; it is a reminder of the indwelling spirit, of its perfection and harmony.

Yet an occasional intuition is a far cry from a systematic philosophy. Great as the Spirit is, it has to act "according to the ideas that are in the mind," as Robert Crosbie points out. Certainly, it is difficult enough to gain spiritual knowledge even with the help of Theosophy; but without such a guide, our intuitions remain inchoate and unobjectivized. In order to comprehend the confusing succession of "relative realities," we have to be fully aware of the steps we have taken, and the steps immediately ahead of us; in other words, we must have some kind of intellectual perspective before we can hope to attain further perspective of soul.

An analogy might perhaps be drawn with the way in which certain planets were discovered. Early in the last century, an undergraduate student at Cambridge, John C. Adams, began some immensely difficult calculations based directly upon Newton's law of universal gravitation. When he had found his solution, he wrote to the Royal Observatory, suggesting that its powerful telescope be directed at a certain time to a particular location in space. He was not believed, yet it was on the basis of such calculations that the planet Neptune was eventually sighted in 1846.

Theosophy gives us a sense of spiritual as well as physical space and, in addition, some of the universal laws which we may use in our own "calculations." Each one must make his discoveries for himself, and see with his own eyes the stars in the perspective of a constellation, but a philosophy, if accurate, can give him hints as to where and how to look.

The task is of course made quite difficult by the fact that nothing visible is permanent. "The existences belonging to every plane of being, up to the highest Dhyan-Chohans, are, in degree, of the nature of shadows cast by a magic lantern on a colourless screen; but all

things are relatively real, for the cogniser is also a reflection, and the things cognised are therefore as real to him as himself," (*S.D.* I, 39). Yet despite the enormous difficulties confronting one who is striving to free himself from illusion, the goal is attainable—if only after a long series of what H.P.B. calls "progressive awakenings."

THREE GREAT IDEAS

Among many ideas brought forward through the theosophical movement there are three which should never be lost sight of. Not speech, but thought, really rules the world; so, if these three ideas are good let them be rescued again and again from oblivion.

The first idea is, that there is a great Cause—in the sense of an enterprise—called the Cause of Sublime Perfection and Human Brotherhood. This rests upon the essential unity of the whole human family, and is a possibility because sublimity in perfectness and actual realization of brotherhood on every plane of being are one and the same thing. All efforts by Rosicrucian, Mystic, Mason and Initiate are efforts toward convocation in the hearts and minds of men of the Order of Sublime Perfection.

The second idea is, that man is a being who may be raised up to perfection, to the stature of the Godhead, because he himself is God incarnate. This noble doctrine was in the mind of Jesus, no doubt, when he said that we must be perfect even as is the father in heaven. This is the idea of human perfectibility. It will destroy the awful theory of inherent original sin which has held and ground down the western Christian nations for centuries.

The third idea is the illustration, the proof, the high result of the others. It is, that the Masters—those who have reached up to what perfection this period of evolution and this solar system will allow —are living, veritable facts, and not abstractions cold and distant. They are, as our old H.P.B. so often said, *living men*. And she said, too, that a shadow of woe would come to those who should say they were not living facts, who should assert that "the Masters descend not to this plane of ours." The Masters as living facts and high ideals will fill the soul with hope, will themselves help all who wish to raise the human race.

Let us not forget these three great ideas.

—WILLIAM Q. JUDGE

PROEM

XI

ACCORDING to Theosophical teaching, the "Manifested Universe" is *pervaded by duality*. But that duality is indissolubly One with THAT within which it is sustained. Correspondentially, every being in the Universe is of a dual nature, and no being is ever fully in manifestation: the root of his potentialities rests in the "Unmanifested." The Archaic symbolism represents the "Point" as the *unmanifested* Cause, the *omnipresent* Potentiality. What lies beyond? The Occult Catechism asks—and answers:

> *"What is it that ever is?" "Space, the eternal Anupadaka." "What is it that ever was?" "The Germ in the Root." "What is it that is ever coming and going?" "The Great Breath." "Then, there are three Eternals?" "No, the three are one. That which ever is is one, that which ever was is one, that which is ever being and becoming is also one: and this is Space."*
>
> *"Explain, oh Lanoo (disciple)."—"The One is an unbroken Circle (ring) with no circumference, for it is nowhere and everywhere; the One is the boundless plane of the Circle, manifesting a diameter only during the manvantaric periods; the One is the indivisible point found nowhere, perceived everywhere during these periods. . . ."*

The awakening of intuition is concurrent with a sense of "Wholeness"—unbroken Unity—symbolized by the inclusiveness of Space, and with a recognition of "the metaphysical abstractions which are the only conceivable cause of physical concretions." The endeavor to make practical application of such an intuitive perception develops "a keen sense of oneness with Nature and a perception of the mysterious and intelligent behind every natural phenomenon." Without that fundamental perception, the incarnated Ego risks the dangers attendant upon complete absorption of interest and energy in the "physical concretions" and their traceable *immediate* causes.

The human mind sees what is, and what is happening, in the *framework of duality*. The opening pages of Proem prepare the mind to comprehend "duality" in the *framework of Wholeness,*

throughout the period and process of "Cosmic organization." The *line* of progression presented in the symbolism of pages 4 and 5, suggests, primarily, *order*—expression under Law. In the orderly process of unfoldment or expression, essential Unity is maintained, and the connectedness of all things and beings is established. At every point there is interrelation and interdependence—the "Wheel of Reciprocity." And in the highest or moral sense, duty or "dharma" with its inevitable responsibility, which, as fulfilled, brings Knowledge. H.P.B. says (*S.D.* I, 3-fn): "We connote by the word God, *the symbolic conception of that which is Life and Motion of the Universe,* to know which in physical order is to know time past, present, and to come, in the existence of successions of phenomena; to know which, in the moral, is to know what has been, is, and will be, within human consciousness."

Consciousness is the field of unification. Mind is the "Unifier." But the human mind, being *dual,* commonly confines consideration of "duality" to the three-dimensional world and the planes of experience immediately related, in terms of the familiar "opposites" which focus on the apparently separative. "North-south, east-west" are wholly relative. "Heat-cold" are sensations felt by each according to constitution and temperament. "Pleasure-pain" are likewise enjoyed or endured by each in accordance with his *acquired* nature. Such directional and descriptive "duality" pertains to the peripheral area of the Sphere of Being. A sphere, in the occult and truly symbolic sense, must be thought of "as seen from its center." The field of vision or of thought "is like a sphere whose radii proceed from one's self in every direction, and extend out into space."

The *basis* of duality is found in this "Eastern root idea":

> The active Power, the "perpetual motion of the great Breath" only awakens Kosmos at the dawn of every new Period, setting it into motion by means of the two contrary Forces, and thus causing it to become objective on the plane of Illusion. In other words, that dual motion transfers Kosmos from the plane of the Eternal Ideal into that of finite manifestation, or from the *Noumenal* to the *phenomenal* plane. (*S.D.* I, 282.)

A footnote identifies the Forces as: The centripetal and the centrifugal forces, which are male and female, positive and negative, physical and spiritual, the two being the one *Primordial* Force.

Every "point" on the circumference bounding the plane of existence has its "opposite." One may experience swiftly, fiercely, and

often fearfully in an "antipodal" framework. He may, with a sense of self-identifying security "whirl upon the wheel of time," oblivious of contrast, or, through spiritual blindness, in a state of confusion, believing Man separate from God, the world devoid of moral meaning, and without discernible purpose.

The plight of Arjuna, in a state of confusion, as touched on by Wm. Q. Judge in his *Notes on the Bhagavad-Gita* (Ch. 3) has great relevance here:

> Arjuna's doubt is the one which naturally arises in one who for the first time is brought face to face with the great duality of nature—or of God. This duality may be expressed metaphysically by the words *thought* and *action*, for these mean in this the same as *ideation* and *expression*. Brahma, as the unmanifested God conceives the idea of the Universe, and it at once expresses itself in what is called Creation by the Christian and by the scientist Evolution. This Creation or Evolution is the action of God. With Him there is no difference in time between the arising of the idea and its expression in manifested objects.

Simultaneity—*no difference in time*—"between the arising of the idea and its expression" is Wholeness applied to time. Concerning Cosmos and Man, it corrects the misconception that the unseen is non-existent, and gives philosophical confirmation to the eighth of the *Aphorisms on Karma*: "the effect is wrapped up in and is not succedent to the cause." Mr. Judge continues:

> Coming down to consider the "created" objects, or the planes on which the thought of God has its expression through its own laws, we find the duality expressed by action and reaction, attraction and repulsion, day and night, outbreathing and inbreathing, and so on. When face to face with these, one is first confused by the multiplicity of objects, and we strive to find one simple thing, some law or doctrine, practice, dogma, or philosophy, which being known, happiness can be secured.

The periphery will always remain the periphery, the Center *is* the center. And between these two extremes beings fluctuate, sometimes literally "at the mercy of the tide." The *Voice of the Silence* comments and instructs:

> Behold the Hosts of Souls. Watch how they hover o'er the stormy sea of human life, and how, exhausted, bleeding, broken-winged, they drop one after other on the swelling waves. Tossed by the fierce winds, chased by the gale, they drift into the eddies and disappear within the first great vortex.

> If through the Hall of Wisdom, thou would'st reach the Vale of Bliss, Disciple, close fast thy senses against the great dire heresy of Separateness that weans thee from the rest.

And *Light on the Path* presents a similar warning in words of Karmic application:

> Kill out all sense of separateness. Do not fancy that you can stand aside from the bad or the foolish man. They are yourself, though in a less degree than your friend or your master. But if you allow the idea of separateness from any evil thing or person to grow up within you, by so doing you create Karma, which will bind you to that thing or person till your soul recognizes that it cannot be isolated.

Wholeness does not consist of the Universe *and* Man, or of the Universe *and* God. The true distinctions of God-Man-Universe lie in the ideas of "manifested and Unmanifested," of the presently "sleeping" and the Awake; of the conscious, the self-conscious, and the *universally* Self-conscious. These distinctions are the subject-matter of the Three Fundamental Propositions (*S.D.* I, 14-17).

The center of the Universe is, for each, his Center of Consciousness—his "Point" in Space, where he may:

> Live neither in the present nor in the future, but in the eternal.

where he must learn to—

> Hold fast to that which has neither substance nor existence.

"INTIMATE REALITY IN THE ONE"

The attachment of the mind to the One seems to arise from some kind of aesthetic satisfaction the idea offers. It provides a support for the mind. As the bird, blown to sea, seeks rest in the rigging of a ship from the surrounding waste of waters, so the mind, wearied by the ceaseless tempest of its multifarious impressions, seeks a refuge from the eternal flux of transitory things, and is driven to declare the vexatious, unmanageable Many an illusion, a passing show. The Whole, or One, has somehow fallen into plurality, but the true supreme or intimate reality remains, none the less, unquestionable in the One. For reality, if you enquire of the philosophers or the men of science, invariably resides where you least expect it.

—W. MACNEILE DIXON

on the lookout

"Theosophy Group Discussion"

Evidence of increased hospitality to a Theosophical platform of study may be seen in some favorable community response to study-discussion groups in new areas. Lookout for May, 1962, reported the auspicious beginnings of a group in New Haven, Conn., formed on the ULT modulus in January of that year. Now, just come to hand, is a feature article on the activities of the New Haven study-group, which appeared in the *New Haven Register* for Dec. 16, 1962. The story begins:

> Next Tuesday at 8 p.m. a group of persons of varied background and interests will meet in a comfortable late Victorian house in New Haven to discuss ideas which, while as old as humanity itself, are as modern as the next tick of the clock.
>
> These ideas range over the intricate paths of religion, philosophy and science. They touch on life, death, and life after death; on the past, present and future; on thoughts, emotions and actions; on cause and effect; on harmony, justice and brotherhood.

"Cosmopolitan, Non-Sectarian"

Before endeavoring to explain the principal ideas of Theosophical philosophy, and as a preface to a short history of the Theosophical Movement since 1875, the *Register* story makes it clear that the Theosophical outlook can have universal appeal:

> Among this New Haven group, which held its first meeting less than a year ago, will be a businessman, a housewife, a writer, an engineer, an artist, a printer, a stock-broker, a college student, perhaps a high school student or two, a scientist, a school teacher, a retired executive and half a dozen or so from other walks of life.
>
> This group is known as the New Haven Area Study Group in Theosophy. The word theosophy is derived from the Greek "theos"—meaning God—and "sophia"—meaning wisdom. Thus theosophy is spoken of as divine science or divine wisdom. In general terms theosophists refer to it as an intelligent theory of the universe.

> The precepts of theosophy are ages old and have their roots in the ancient Eastern religions. Theosophical ideas and principles are found in thousands of volumes of the great Asiatic and European religions and philosophies.

The Three Fundamental Propositions

The importance of H. P. Blavatsky and of William Q. Judge in Theosophical history is made clear by the *Register,* but the chief emphasis is upon the essential postulates of *The Secret Doctrine.*

The article continues:

> Theosophy can be simply explained, its students say, by reference to three fundamental ideas:
>
> (1) The dramatic unity of nature. There is a unifying bond for everything in the universe. This one infinite principle is the great creative force in the universe, the cause of everything and thus is the true basis of real, not theoretical, brotherhood.
>
> (2) Karma and Reincarnation. Karma is the law of cause and effect. We reap what we sow. Our own thoughts and actions are responsible for our present circumstances. The doctrine of reincarnation is the very base of theosophy. It is the belief that the life we are now living is not the only life we have lived. This doctrine states simply that we have lived many countless lives in the past and will live many, many lives in the future. The circumstance of our life today is essentially the result of how we lived in past lives. And the life we will live 500 years hence will be the result of how we live this one.
>
> (3) Evolution. Evolution points to the fact that all beings in the universe have evolved from lower points of perception into greater and greater individualization, evolution being the vehicle, more or less, for reincarnation.

Reports from Theosophists who are endeavoring to inaugurate similar community opportunities for Theosophic study clearly indicate that many of the stylized popular prejudices against Theosophy have worn away or been outgrown.

Reincarnation Research Continues

Dr. Ian Stevenson, neurologist and psychiatrist at the University of Virginia School of Medicine, continues to sort out "reincarnation" evidence. After his investigatory journey in Asia, communications relative to Stevenson's work, appearing in the *International Journal of Parapsychology* (Autumn, 1962) indicate a long-term debate concerning the validity of some of Dr. Stevenson's research. Professor C. T. R. Chari, of Madras Christian College, for example, seems desirous of explaining away a great deal of Stevenson's posi-

tive evidence by citing only those instances of alleged rebirth-recall which have been shown to be actually "cryptomnesia," or "buried memory." (Here, the negative attitudes of Indian Christians toward H. P. Blavatsky in the last century may occur as a partial parallel.)

Dr. Stevenson proceeds with care, making no sweeping claims. He does, however, decline to accept the validity of wholesale explanations of reincarnation phenomena as instances of cryptomnesia. "I am simply pleading for care and fair play," writes Stevenson, "in citing of cases used to buttress arguments." He continues:

> The danger from relaxing vigilance on this matter is that cases which are in fact quite different in type may contaminate emerging patterns among the cases. In my opinion, we ought to segregate cases of cryptomnesia with or without personification during hypnosis or mediumistic states from the cases of children who claim to have lived before, but who show no evidence of alterations of consciousness such as most mediums show. For example, the interesting case of Lowes Dickinson (Proceedings, *not* Journal S.P.R., August, 1911) is a mediumistic case of alleged spirit communication, not an instance of claimed memory of a previous life.

Mediumship Evidence Set Aside

In a letter addressed to Prof. Chari, Dr. Stevenson reveals a tenacity of interest in reincarnation, as well as the determination to identify "rebirths" possessing no such obvious associations:

> My own opinion is that cryptomnesia does not account for any of the cases I and my colleagues have studied so far (of which accounts of twelve will be published next year). But I would like very much to have the opportunity of studying a case in which cryptomnesia has been shown relevant and all the more so since, for a theoretical reason, I do not expect to find one. And the reason is that although false personifications seem quite easy for subconscious personalities, as in dreams, hypnosis, multiple personality, and mediumistic trances, they seem difficult during states of ordinary consciousness. At the University of Virginia Hospital we recently had a patient who claimed she was St. Theresa of Avila, but (and this is the important point) she only did this during an altered psychotic mental state. She did not make such claims in her ordinary condition (before and after her psychosis) as do the children in India and elsewhere who claim to have lived before. . . . I do urge the most careful studies we can make of all kinds of cases and equally careful efforts to classify our cases correctly to give full allowance for discriminating patterns to emerge and be recognized.

I.A.R.F. "News Digest"

The quarterly journal of the International Association for Liberal Christianity and Religious Freedom often gives evidence of what seems a broad Theosophical outlook towards differences in religious belief. Illustrative of this trend are the sympathic comparisons between Eastern and Western religions. A review in the October, 1962, issue, for example, takes Bishop Neill of the Church of England to task for a biased view of Christian tradition—for suggesting that it is "superior" to the traditions of the Hindus, Buddhists, Muslims, and Jews. The book under examination is *Christian Faith and Other Faiths* (Oxford University Press) and the reviewer, the Reverend Arthur Peacock, editor of the *Modern Free Churchman,* mentions this "weak and disappointing aspect" of the bishop's approach. Mr. Peacock continues:

> True, it is a long way from the old time missionary approach of condemnation but it reveals still a sense of superiority. The Bishop has a lot of important questions to ask both Hindu, Muslim, Buddhist and Jew but he feels wholly confident that he has all the answers too. At the end of his chapter on Hinduism he forecasts what he senses will be the future path of Hindu-Christian relationships but adds that in the dialogue "all the time the Christian will be attempting to help the Hindu to see the radical unsatisfactoriness of all the answers that have been given to his question, and so to point him to the One in whom those questions can receive their all sufficient answer, the Lord Jesus Christ."
>
> On this basis there can be no dialogue. Strong convictions need not be linked with closed minds. There must be a willingness to learn. The very questions the Bishop asks may be based on false premises for he poses them in the light of what he feels Hinduism, Buddhism, Islam mean.

True "Dialogue" on Religions

Mr. Peacock closes with these paragraphs:

> We must encourage the followers of the other faiths to participate in this dialogue and urge them to study our Christian writings as readily as many of us have studied theirs. Although the living religions of the world are centuries old, close encounter and meetings between them has not really got going yet. It is only in this century that we have scholarly translations of oriental writings and been able really to make a fair assessment. If the orthodox Christian has erred in the past it has been in his concern, out of loyalty to his own tradition, to condemn before he really knows what the other man does believe. If the religious liberal has erred it is because out of his eagerness to promote understand-

ing and goodwill he urges often that all faiths say the same thing, and that the approach for the future lies in stress upon the teachings common to them all. Syncretism is not our goal.

Dialogue should be helpful to orthodox and liberal in all the faiths. To return to Bishop Neill: "For the Christian," he writes, "every study of his relationships to the other faiths and their adherents must end with the ancient words of the New Testament: What manner of men ought ye to Be?" The question could be applied no less aptly by men of other faiths. It is a reminder that in the end the test of a man's religion lies not in creedal acceptance but in character.

A New Religious Phase

It will come as a surprise to many that Secularism has become so widespread that it has earned for itself fourth place in the heretofore three-dimensional religious pattern which has characterized Western culture. In the winter issue of *Stanford Today* (quoted in the Los Angeles *Times,* Dec. 30, 1962), Dr. Robert McAfee Brown, a leading Protestant theologian and professor of religion at Stanford University, indicates that America, having ceased to be primarily a Protestant nation, has entered a "pluralistic" religious phase. Dr. Brown said:

> In this new era, America finds her population divided among the three traditional faiths—Protestantism, Roman Catholicism and Judaism—plus an added one, Secularism, and there is little likelihood that any of the four will ever become as dominant as Protestantism was in the past. Strains and tensions caused by America's readjustment to her new position have been marked in her social, political and religious lives, he added, and can be resolved only by the country's recognition of, and learning to live with, her new situation.

Dr. Martin E. Marty, a Lutheran theologian, calls this new "faith" the fastest growing group in America.

Secularism both a "Faith" and a "Religion"

Dr. Brown writes:

> Secularism is a "faith." It is also a religion. One need not be a Christian or a Jew or a Hindu to be "religious." The secularist likewise has his object of faith and can live an eminently "religious" life. The disinterested pursuit of truth by the scientists . . . is often a higher "religious" act, a greater demonstration of what "faith" truly is than the most impeccably orthodox utterances of a Presbyterian divine.
>
> America's battle is not between those who have "faith" and

those who do not, but it is in an arena in which a contest is being waged among rival faiths.

Dr. Brown sees no likelihood of any one of these four faiths emerging as dominant in the foreseeable future but seeks a *modus vivendi* which will make "a tolerable civic life" possible. This would follow a sincere attempt by all groups to understand their respective positions by "intelligent discussion and subsequent corporate action."

What "is" Secularism?

No one can quarrel with any of this, but we are left somewhat in the dark regarding just what philosophical affirmations are made by "Secularism." Yet as to "the religion of the future," H. P. Blavatsky wrote in *Isis Unveiled,* in 1877:

> *The religion of the ancients is the religion of the future.* A few centuries more, and there will linger no sectarian beliefs in either of the great religions of humanity. Brahmanism and Buddhism, Christianity and Mahometanism will all disappear before the mighty rush of *facts*. . . . But this can only come to pass when the world returns to the grand religion of the past; the *knowledge* of those majestic systems which preceded, by far, Brahmanism, and even the primitive monotheism of the ancient Chaldeans.

Perhaps present Secularism is an indication of the breakdown of sectarian beliefs and the start of a new cycle when once again, as in the past, all men will recognize their innate divinity.

"Christian Courtesy"

The deeper phases of this too often superficially practiced virtue are outlined by Monica Furlong, in the *Manchester Guardian Weekly,* for Dec. 20, 1962. She asks, "Why are Christians often so rude when it comes to a discussion of fundamentals in life and religion?" After citing examples of discourtesy, she goes on to say:

> The moment when not only the smile of Christianity but the whole mask of civilisation slips to reveal the naked anger beneath occurs when we decide our fellow-Christians are not only foolish and misguided but wickedly wrong. We see our opponents as subversive. We know, of course, that they won't corrupt us (a laughable idea), but are convinced they will corrupt all the others. So we fight on with no holds barred.

The article gives this historical background:

> In the old days we fought with open violence. Catholic burned Protestant, Protestant tortured and hunted Catholic, all in the

service of truth. As history has swung away from religious controversy and towards political controversy, Christians have simmered down to more refined kinds of abuse—to the sneer and the public reprimand, to the furious letter and the shocked complaint.

"Why Are We So Rude and Angry and Cruel?"

Miss Furlong provides a fitting conclusion:

> Undoubtedly because our faith is so pathetically shaky. We have hooked it so firmly on to inessentials (dreading the burning touch of the truth) that we dare not let them go. Our faith is so precarious that we feel a Cambridge don, or a Protestant, or a scientist, or a psychiatrist, or even a woman might bring the whole wobbly structure down. So we lash out frantically. There are times when I wonder if the gates of heaven can prevail against us.

The Myth of a "Christian" U.S.

An AP dispatch appearing in the New York *Times* (Nov. 19, 1962) supports the Theosophical assertion that America should never be considered religious in any partisan sense. Somewhat surprisingly, blunt statements to this effect here originate with a theologian, Dr. F. H. Littell, professor of church history at the Chicago Theological Seminary. The AP report says:

> A theologian advises fellow Protestants today to forget the belief that the drafters of the Constitution created a "Christian America."
>
> "It is a lie," said Dr. Littell. He said it was a legend that "is used to justify bad citizenship and degenerate religion."
>
> Dr. Littell's remarks came in a speech at the opening session of a national institute on religious freedom and public affairs. The National Conference of Christians and Jews sponsors the institute, which ends Wednesday.

A Psychiatrist Views "The Act as a Unit"

The concept of self "as a cause, as the instigator of the act," set forth in an article in *Psychiatry,* for November, 1962, by Davis M. Levy, comes very close to the Theosophical teaching of the Ego as the actor. After showing that all acts have a beginning and a goal, the author develops his thesis by illustrating the place of psychiatry in treating neuroses arising from the interruption and interference that are interposed between the inception of the act and its fulfillment. He states:

> Thus, certain kinds of goal-directed behavior, once set into

> operation, pursue their course, impelled by a law of their own, independent of attitudes, regardless of needs or wants. The individual is then literally caught in the act, bound by it, compelled to go on and on until the act completes itself. In a larger sense the act, when regarded as the all-encompassing adaptive goal of life, maintains a continuity over space and time regardless of such normal interruptions as sleep or such abnormal ones as surgical anesthesia, nightmares, delirious states during fever, or any number of other conditions which temporarily suspend the facility for conscious awareness and purposive behavior. Recovery of the act, is a multifarious process which involves restoration of the self and of the propulsion and controls that sustain and direct the individual's behavior.

It is to be expected that in the ordinary course of normal living, certain obstructions will occur before the culmination of an act, but when the continuity is broken by unusual or unanticipated events, adaptation is not always possible since some individuals are more sensitive to these breaks than others.

The Dimension of Philosophy

Dr. Levy not only views the act as a unit, but considers the individual as a whole being when he says, "The idea of personal responsibility would appear to be a consequence of this view of the self as the motivator of the act."

Another Theosophical idea is approached as the dual nature of man is "revealed" in the event that "contending forces within the act prevent the act from going on." Further: "The act is checked. . . . In this process the individual refers to himself as to another person," and a kind of thinking ensues that "differentiates human thinking from that of infra-human animals."

Physician, Cure Thyself

While such is not the caption of an article appearing in *Psychiatry* for November, 1962, it would seem to be an apt one. Here is the opening paragraph:

> The Psychiatric Residency is a time of extraordinary emotional stress in the life of the prospective psychiatrist, a stress which may have a profound effect upon both his personal well-being and his subsequent professional adequacy. Many residents develop into mediocre or inadequate psychiatrists partly as a result of a failure to work through the anxieties attendant upon being a resident. Since the experiences of a young physician during these three years of training are perhaps the most im-

portant in shaping his future professional development, we believe that it will be useful to outline some of the conditions which produce stress and emotional disturbance.

This article, "Emotional Problems of Psychiatric Residents," by Seymour L. Halleck and Sherwyn M. Woods, both psychiatrists of wide experience, lists for consideration a number of factors entering into psychiatric training, and notes that they are similar to those that confront the patients whom the psychiatrist presumably will be called upon to cure. A typical failure to cope with anxiety arising from self-doubt is acknowledged:

> While there has been considerable research with regard to the selection of psychiatric residents, scientific studies of the residency millieu are lacking. There may well be a variety of techniques that could be used to make training programs more effective. A preliminary requisite of any scientific study of residency problems must be a willingness to acknowledge them and to invite open, frank discussion.

Thus we are left with a description of problems that confront men everywhere, but with an indication here that scientists are beginning to break through some of the barriers which "self-importance" once helped to raise.

Daily Reliving a Lifetime

A feature article appearing in the New York *Daily News* (Oct. 24, 1962) on Creedmoor State Hospital describes details of insulin therapy which may be provocative from the standpoint of Theosophical teachings. As reported by Kitty Hanson, fifty schizophrenic patients at Creedmoor are now receiving insulin therapy as part of a special research program conducted by the hospital director and psychiatrist, Peter Laqueur. The insulin injections lead, temporarily, to a kind of "blissful unconsciousness," but it appears that when the patient begins to return from coma something close to a total recall of all the previous lifetime's events takes place. This "reliving" of the past establishes a curious correlation with that phase of the death vision described by William Q. Judge in *The Ocean of Theosophy* (p. 99) and by H. P. Blavatsky in *The Key to Theosophy* (p. 162).

Attendants at Creedmoor have been taught to recognize four different stages of coma, according to depth; and, as the patients "come back" to the borders of consciousness, the attendants watch for the gradual "new incarnation" into their troubled worlds of the mind. In

the words of the Hanson report: "During this return, each patient's brain must pass through and relive its entire history."

"The Mind Reborn"

The *News* story continues:

> One 35-year-old woman who spent the first six years of her life in Germany but was by now thoroughly Americanized and spoke English exclusively, always spoke in German when she began to regain consciousness.
>
> To return from this kind of oblivion is an entirely different experience than coming out of a normal or drug-induced sleep where some contact with the world is still retained.
>
> The mind must actually be reborn every time, must, every time reorient itself to the world in which it awakens.
>
> It is at this point that—for a few brief moments—the schizophrenic mind is entirely clear and free from the dreams and delusions that haunt him when he is awake. And upon each awakening, that period of lucidity lasts just a little bit longer than the time before.
>
> "You can see it happening," said one of the nurses. "That's what makes this work so exciting."

Dying in Dignity

Theosophists, who consistently wish to be allowed to die when "the time" comes, will welcome the remarks of Dr. Edward Rynearson of Mayo Clinic, before the American Medical Association convention. The Chicago *Daily News* reported (June 28, 1962):

> Dr. Rynearson said, "Let terminal cancer patients die." He means those patients whose brains have stopped functioning, who are kept alive by tubes and whom hospitals call "vegetables." "The only recourse for a doctor is to put the patient in a private room, yank out the tubes, make him comfortable and let him die," Rynearson said.
>
> His theory has met little opposition from patients, their families and religious organizations, he said, but the medical profession is hesitant to permit death when science can prevent it.
>
> "Many people could educate three or four children with the money needed to keep bodies alive for three or four months," he said. "The physician who prolongs life and suffering in such cases is playing God."